THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI

February 25

1947

VOLUME LXVI - No. 4

Then came they and laid hands on Jesus, and took Him. Matthew XXVI:50.

RELIGIOUS NEWS SERVICE PHOTO

The regular annual Letter Week of Station KFUO will be held during Holy Week, March 30—April 6. All persons who report reception of one of the station's programs during that week will receive a very useful Letter Week souvenir. Station KFUO's schedule during March will be from 6:00 A.M. to 7:00 P. M., C. S. T., daily, Sunday through Saturday.

The Virginia House of Delegates overwhelmingly passed a bill making it unlawful for any person to handle poisonous reptiles in public gatherings in such a manner as to endanger human life. The purpose of the legislation is to outlaw the handling of snakes by a Virginia cult which indulges in this practice as a demonstration of faith. Several persons have died from bites received during such demonstrations. — *Religious News Service.*

The Children's Chorus of St. Paul's Lutheran School, Melrose Park, Ill., on Sunday, Jan. 19, was presented in a concert at the Rockefeller Memorial Chapel at the University of Chicago. Mr. Paul Bouman, teacher of the fourth grade and director of music in the school, has charge of the chorus. The children agreed that it was a most unusual experience for them to sing in this famous chapel. It should be added that those who heard them were not disappointed in their expectations.

Confirmed at Milan, Mich.

The seventeen adults on the picture were confirmed in St. Paul's Lutheran Church at Milan on Dec. 15. Eight of them were previously baptized. Six months ago the congregation numbered only thirty-eight communicant members; today there are seventy-two. The pastor of the church, the Rev. Paul J. Faust, appears in the back row at the extreme right

The Cotta Guild, the ladies' organization of Our Savior Lutheran Church, Arlington, Va., to date has "adopted" eighteen European families. This small group of only twenty-three members can indeed be proud of this record. The Rev. Paul M. Kavasch is pastor of the church.

Zion Lutheran Church of Akron, Ohio, recently inaugurated a new feature in its Sunday worship, namely, an Adult Bible Class conducted by the pastor in church between the German and the English service. The attendance was 225. Zion has an average attendance of over 200 in its German services. It is definitely a downtown church, with public and civic buildings surrounding it. In 1946, 11,300 more people attended church services than in 1945. The congregation will, within a few years, be 100 years old. The Rev. Ottomar Krueger is the pastor of the church.

The announcement of the annual Week of Prayer for Christian Unity in *La Croix,* French Roman Catholic newspaper, according to a Religious News Service release, was accompanied by the exhortation that Catholics pray for "the return of the Oriental Church to the Holy See, the reparation of the breach between England and the Roman Catholic Church, the return of all the Christians of America to Rome, the conversion of the Jews, and the conquest of the whole world by the Gospel." Let us not overlook the emphasis which the Roman Catholic Church lays on submission to the Pope as a requirement for Christian unity.

Station KFUO will broadcast a Lenten DX (distance) program, on 850 kilocycles, during the night of Friday, March 21, to Saturday, March 22, 2:00—4:00 A. M., C. S. T.; 3:00—5:00, E. S. T.; 1:00—3:00, M. S. T.; and 12:00 to 2:00, P. S. T. A DX souvenir will be mailed to all who report reception of the program. The purpose of these DX programs is to serve especially those persons who cannot hear our regular broadcasts. With 5,000 watts power, these programs reach from coast to coast. In fact, the last one, on December 14, was heard in England and New Zealand.

Mr. J. M. Gross, now retired, led a full life. For fifty-two years he taught in St. John's Lutheran School, Buckley, Ill. He promoted the erection of a fine parish school and church, doing all the secretarial work. A band, an orchestra, and several choirs were under his direction. A friend of nature, he converted the surroundings of his school into a botanical garden, which people came to see from miles around. This year he completed fifty-five years as village clerk. For twenty-six years he wrote the front page of the *Buckley*

Mr. and Mrs. J. M. Gross

Chronicle and opened the local press for sermonets by our pastor. Civic enterprises, such as public improvements, Red Cross, and War Bond drives received his support. During the school battle in Illinois Mr. Gross aided Governor Altgelt to reach his decision. The picture shows Mr. and Mrs. Gross on their way to church.

St. Paul's Lutheran Church, Red Hill, Parkersburg, W. Va., in January honored its retiring treasurer, Mr. William A. Gustke, with a banquet as an expression of appreciation for the twenty-eight years of service he had rendered the congregation. A citation and a large picture, Sallman's "Christ in Gethsemane," were presented to Mr. Gustke on the occasion. His youngest son, Mr. Charles Gustke, has succeeded his father as the church's treasurer.

A challenging stewardship record has been set up by Trinity Ev. Lutheran Church, Fisher, Minn., the Rev. John W. Ott, pastor. This congregation of 217 souls and 155 communicants during 1946 contributed for outside purposes $11,813.57, and for home purposes $9,123.83, or an average of $135.08 per communicant. These figures do not include sums gathered by the various societies of the congregation. Is the fact that the average attendance at the Lord's Table during 1946 was five times significant? G. V. S.

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.00 per annum anywhere in the world, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

Direct requests for **CHANGE OF ADDRESS** and all other business matters to **CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.** Three weeks' notice required. Changes cannot be made without old address as well as new. Please furnish an address stencil impression from a recent issue if you can, and note postal zone number for your new address if city requires it

PRINTED IN U. S. A.

Volume LXVI
No. 4

THE LUTHERAN Witness

February 25
1947

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER
Research Assistant: KARL KRETZMANN

Editorial

"Oh, for a Faith That Will Not Shrink"

Next Sunday is the Second Sunday in Lent. The Sundays in Lent are not a part of Lent. The forty days do not include the Sundays. In its midweek services the Church contemplates our Lord's Passion. On the Sundays in Lent the focus of concern and attention centers in the Church's catechumens who are to be confirmed, according to ancient custom, on Palm Sunday. Last Sunday's Epistle called out to them: "Now is the accepted time, now is the day of salvation." Last Sunday's Gospel reminded them of the temptations of Satan whom they renounced in their Baptism. Next Sunday's Epistle carries on their instruction as to how they are to walk before the Lord to whose service they will pledge themselves anew: "This is the will of God, even your sanctification." But how can any Christian overcome the temptations of the flesh and the world and the devil without Christ's help? We must pray for a great and strong faith in Him, a faith like that of the Syrophoenician woman (Gospel). He will give us that faith if we ask Him. "Remember (Reminiscere), O Lord, Thy tender mercies and Thy loving-kindness, for they have been ever of old." (Introit.) "Oh, visit me with Thy salvation." (Gradual.) For this we pray in the Collect:

O God, who seest that of ourselves we have no strength, keep us both outwardly and inwardly that we may be defended from all adversities which may happen to the body and from all evil thoughts which may assault and hurt the soul; through Jesus Christ, Thy Son, our Lord.

W. G. P.

Lenten Self-Examination

During Lent the Church emphasizes its appeals to repent. Hence all truly helpful Lenten sermons call upon us to repent. That call is addressed to all, even to the best of Christians. However, if repentance is to be of any value, there should be self-examination. Each Christian must look into the mirror of the Ten Commandments and ask God's Holy Spirit for help to recognize the peculiar weaknesses, sins, and shortcomings of which he or she is guilty or to which they are prone. Everyone of us should come forth from Lent with a deeper recognition of our own peculiar sins and weaknesses, with the joy of knowing that for Jesus' sake the past has been forgiven, and with the firm determination that in future we will earnestly fight against and avoid those sins which so easily beset us.

We cannot do better than to heed and act upon the following advice of our Catechism: "Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, servant; whether you have been disobedient, unfaithful, slothful; whether you have grieved any person by word or deed; whether you have stolen, neglected, or wasted aught, or done other injury." None of us have outgrown this instruction and admonition.

If throughout our entire Church the Lenten meditations, sermons, prayers, and hymns have produced a real improvement in the faith which worketh by love, what a gain for each one of us, and for the entire Church, and what hymns of joy by the very angels of heaven! S.

Meeting the Danger of Communism

When he addressed the annual meeting of the Lutheran University Association in Valparaiso last summer, President W. C. Dickmeyer had this to say about the conflict between Christianity and the collectivist-socialist systems:

Christianity extols human freedom, the human soul.

We have fought two wars for the preservation of human freedom. Yet we have less of it the world over and in our own country than we had in 1914. Wars do not provide freedom, they tend to enthrall people.

Christianity alone frees. Christianity alone recognizes the worth of the individual and the human soul.

The world over, people are told about the merits and demerits of socialism, Fascism, capitalism, Communism, and other isms. All are faulty unless they are undergirded by the mind-and-soul-freeing tenets enunciated in the Scriptures, given to the world by the Creator of the universe.

God made man free and gave him the Law and the Gospel to guide him. To the extent that humanity departs from the Law and rejects the Gospel, just to that extent it finds itself in darkness and in trouble.

In a recent article Brooks Atkinson points out that the anti-Christian Soviet leaders regard themselves as the custodians of the future of the world. In their opinion everything is going their way. They regard themselves as the advance agents of a manifest world destiny. There is much evidence at hand that many Americans accept that fact as true and are co-operating to that end with religious fervor.

But the Lutheran University Association does more than view with alarm and admonish; it intends to do something about it and to enlist the force of Christian thought in the fight against political radicalism. "We have cast the die, we are going ahead on a big scale, and we are banking on every individual to do his full part," said Mr. Dickmeyer, and he continued:

We could easily have gone along with a student body of 500 and coasted. But when the students came in large numbers, the board of directors decided that not one worthy student should be turned down if it were humanly possible to accommodate him. Accordingly, our administration did a magnificent piece of work in finding accommodations for approximately 1,000 students and proposes to find accommodations for 1,200 students at the fall enrollment of 1946.

The board of directors purchased and equipped the Dodge Building at a cost of $125,000, purchased and equipped Stiles Hall at a cost of $75,000, bought innumerable homes to be used for

lodging purposes, secured trailers and governmental buildings to house hundreds of students, reconstructed and made safe the old auditorium at a cost of $70,000, increased the space and facilities of the library at a cost of $40,000, reinforced the Engineering Building, and is contracting for an additional building at a cost that will perhaps be in the neighborhood of $50,000. Purchased ninety acres of land at a cost of more than $40,000. Awarded the contract for the construction of two new dormitories on the new land at a cost that will be in the neighborhood of $900,000.

All of which is altogether admirable and moreover represents ideals which deserve the support of everyone who loves his country and his Church. G.

Is Our Preaching Losing Its Effectiveness?

Not only the clergy, but also the laity ought to be interested in the subject of preaching, for by means of the sermon the congregation is to be edified, built up spiritually, advanced in Christian knowledge, and made to grow in faith and increase in holiness of living.

The question: Has the pulpit lost its power? is an old question. The answer is always the same: The pulpit loses its power in the measure in which the Word of God, especially the Gospel, is not preached. The sermon may still be orthodox, free from any heresy, and yet not serve the real purpose of preaching. We may well ask ourselves whether our pulpit also is threatened with a twofold danger, of which Prof. Paul Lindberg speaks in an article printed in a recent issue of *The Lutheran Outlook*. He says: "There are some signs that Protestants, many of them, are on their way back to Rome. What other conclusion can we reach when ecclesiastical techniques are geared in the direction of getting many people into the Church and then, when the congregation is gathered in full pomp, to lull it to sleep with soothing ceremonialisms in which form and tradition and beauty are more important than the personal magnifying of Christ and the proclaiming of the Word of God. . . . Setting the sermon into the background as an aesthetic accompaniment of the service is an aid toward breaking down the already weak program of adult education in the Church." Not the liturgy, but the preaching of the Word of God should be given the more prominent place in the church service. In His Word God tells us what He has done and still does for our salvation; in our hymns and prayers and the liturgical ceremony and music that accompany these, Christians show their reaction to the divine message.

Again the writer in the *Outlook* says: "Doctrinal preaching has always been and will continue to be the heart of successful preaching. It is the only real content that the preacher has to give. . . . Doctrine may not be just what the listeners are crying for; yet we must give it; for neither does the physician allow the patient to prescribe for his own treatments. Theological and expository content offers the only sound basis for effective preaching technique." Doctrine is basic for all other uses of Scripture: the refutation of false doctrine, the correction of a sinful life, encouragement to godliness, and comfort in all the trials which a Christian must endure. Jesus preached doctrine. A goodly portion of the Epistles of Paul, Peter, and John is doctrine. It was by the preaching of doctrine that Luther became the Reformer of the Church. Wherever doctrine to its fullest extent has been given its rightful place in the pulpit, the Church has been strong; in the measure in which the preaching of doctrine was neglected, the Church became a decadent Church. Of course, the doctrine must also be applied to the needs of men as these needs manifest themselves in the world of our day. J. H. C. F.

The Lutheran Hour

When the Board of Governors of the Lutheran Laymen's League met in St. Louis in January, it heard a complete and most encouraging report on L. L. L. progress generally and also on the Lutheran Hour. This message is now heard in the United States, Canada, and thirty-four territories and foreign countries. Besides English there are translations regularly broadcast into Spanish, Portuguese, Afrikaans, French, and Arabic. This certainly makes the Lutheran Hour the outstanding evangelistic project of our time. A report before us says: "The bulk of Lutheran Hour expansion is now centered in foreign lands." And while this gives cause for rejoicing, the fact must be faced that from this expansion area very little financial support can be expected. There have also been false reports concerning the financial position of the Lutheran Hour. It is not true that it has more funds than necessary. The opposite is true — during the fall season "expenditures substantially exceeded receipts." We take this means of again commending this undertaking of the Lutheran Laymen's League to the love and generosity of our members.

We should also add that contributions to KFUO do not aid the Lutheran Hour and no Lutheran Hour contributions flow into the treasury of Station KFUO. These are two distinct and separate projects. Station KFUO (now in the midst of a $300,000 expansion program) is the property of the Missouri Synod and is operated by Concordia Seminary. The Lutheran Hour is an L. L. L. undertaking. To confound one with the other works to the disadvantage of both. And there is enough money in our Synod to advance both causes without curtailing our contributions to education and missions. G.

Religious Liberty Under Roman Catholic Dominance

The *Christian Century* in the issue dated Jan. 22, 1947, carried an article entitled, "Protestant Liberty in Spain," in which it brought to public attention a "secret appeal" of Protestant pastors in Spain for help in securing at least some fundamental religious liberties. Protestants represent a minority estimated at 30,000 in a total population of 27,000,000. The restrictions under which Protestants chafe under the Roman Catholic Franco regime are summed up in the *Christian Century* as follows:

1. Protestants do not have the right to withdraw their children from Catholic teaching in the public schools, or the right to establish Protestant schools. 2. They do not have the right to print Protestant literature, even hymnbooks. Publication requires license by the government censor; the censor will not, and under the law cannot, give his permission without the imprimatur of the Roman Catholic authorities; and they will not grant this for Protestant publications. 3. Protestants who received Catholic Baptism in infancy cannot be legally married except by a priest and, naturally therefore, upon conditions imposed by the Church. The theory back of this evidently is that Catholic Baptism, even when received by an unconscious infant, imprints an indelible Catholic character, which cannot be effaced by subsequent conversion to the Protestant faith. In the eyes of the law, once a Catholic, always a Catholic, and no marriage of a Catholic without a priest is legally valid — even if the 'Catholic' in question is actually a Protestant. 4. Protestants do not have equal rights to government jobs, or respect for their faith in the conscript army and public institutions, or the right to hold Protestant ceremonies at burials in civil cemeteries, or assurance of a decent place of burial in towns which lack civil cemeteries. 5. They do not have the right to carry on missionary work.

The treatment accorded Protestants in Spain by the Roman Catholic regime must convince the most tolerant Protestant that the Roman Catholic Church means to maintain, by force if necessary, the position so bluntly stated by Francis J. Connell in his *Freedom of Worship:* "No one has a real right to accept any religion save the Catholic religion, or to be a member of any Church save the Catholic Church, or to practice any form of divine worship save that commanded or sanctioned by the Catholic Church."

G. V. S.

"The Problem Is Theological" — General MacArthur

The words were spoken by General MacArthur at the surrender of the Japanese, Sept. 2, 1945. They were not pointed, however, to a situation Asiatic or Oriental, but stress a truth which needs even greater emphasis today than when this address was made. We have often been impressed by the deep seriousness and sound judgment which characterized the public utterances of this military man and the noble language in which they were clothed. "A new era is upon us," said MacArthur when the war with Japan had been concluded. "Even the lesson of victory itself brings with it profound concern, both for our future security and the survival of civilization." Then he made these reflections on the fundamental issues involved:

Men since the beginning of time have sought peace. Various methods through the ages have attempted to devise an international process to prevent or settle disputes between nations. From the very start, workable methods were found in so far as individual citizens were concerned, but the mechanics of an instrumentality of larger international scope have never been successful. Military alliances, balances of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war now blots out this alternative. We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past 2,000 years. It must be of the spirit if we are to save the flesh.

Calvin Coolidge, during the trying days of the early 1920's, issued this warning:

We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more moral power. We do not need more knowledge; we need more character. We do not need more government; we need more religion. All of our learning and science, our culture and our arts, will be of little avail unless they are supported by high character. Unless there be honor and truth and justice, unless our material resources are supported by moral and spiritual resources, there is no foundation for progress. A trained intelligence can do much, but there is no substitute for morality, character, and religious convictions. Unless these abide, American citizenship will be found unequal to its task.

These words are no pious platitudes, they are neither trite nor superfluous. They express truths on which national welfare, and that includes all of us, depends. For one thing, they are basic to the entire idea of Christian higher education. Where they are accepted and understood, there will be no trouble in rousing and maintaining interest for parochial schools, for the Lutheran high school, and for Valparaiso University.

G.

Our Catechumens

Many of us never forget those heart-warming hours which we spent in the pastor's catechetical class in preparation for confirmation. On the other hand, we do meet with some who seem to have no touching memories of those hours. Some of the fathers of our Synod complained that the catechetical instructions which they received made little impression upon them. That was because, in most cases, their pastors were tainted and chilled by rationalism. Now that in our churches the pastor speaks with the fervor of St. Paul, who said, "We also believe, and therefore speak," what blessed hours are spent at the feet of these men of God!

Some of our readers may have children right now attending catechetical instruction, and some of our readers may themselves be catechumens. Both parents and children should see to it that they make the most of these splendid opportunities for gaining lasting impressions of the importance, sacredness, and preciousness of the divine truths which they are privileged to learn. The young especially should make sure that their memory may be stored with the most important words of Scripture, so that they may repeat them again and again during life and thus experience the power of these words. To millions of Christians the warning, comfort, direction, and correction in such passages of Scripture have proved to be sword, buckler, and refuge in the fierce battles against the devil, the world, and the flesh.

Moreover, let us all remember to pray for pastor and catechumens during this time when Jesus through His Word is entering the hearts of many of these children and young people, so that they all may learn that the words of Jesus are actually and truly "Spirit and life," John 6:63.

S.

Building Costs

While speaking of the present activities of many congregations in the planning of new churches, the Rev. F. R. Webber has a pertinent little paragraph in a recent edition of *Lutheran Church Art.* He says:

Please don't ask about costs, for prices are still skyrocketing. A simple 24′×85′ church, seating 235 people, pictured recently in a church periodical, cost $70,000. The same church could have been built in 1930 for $25,000.

However, why all the lamentation? People today are earning three times as much as they did back in the old days of which they speak. Rest assured that the cycle will repeat itself sooner or later, and the day will come when we can build a brick church of simple lines for 35 cents per cubic foot instead of $1.20. When that time comes, you, reader, will be thankful for an income of $25 a week, if you are one of the lucky ones. Architects will be driving taxicabs and milk routes once more. This is not exaggeration, for I well recall two young church architects, one of whom drove a taxi and the other drove a milk wagon when the last era of low prices came. When work is plentiful and wages high, the cost of building is sure to be high. Why weep for the good old days when churches were built for $150 per person seated? In those days you were out of work, and I had my old jalopy in dead storage, and we were all dangerously near the dole. In the long run it is as cheap to build a church when building costs are outrageous and when everybody has a good job, rather than to wait until building costs scrape bottom and the angry voices of the unemployed are heard at the mass meeting in Union Square or your own local public square.

The logic of the situation is: Build now! The congregations which built churches and schools in the middle 20's, when building costs had reached a very high level, certainly do not regret it today. There have been years since when the same building might have been erected for less money — *if* there had been any money. Meanwhile the builders of 1925, let us say, have had for 20 years the use of the structures erected. In every way, experience and common sense support the advice: Build *now.*

G.

"Now is the Son of Man Glorified," John 13:31

By E. J. BERNTHAL, Sheridan, Wyoming

The Passover meal was almost finished. The Master had given the disciples one more great object lesson in humility, washing the feet of the servants one by one.

There were a few more things to say. A painful announcement, too, must be made.

For the last time the all-compassionate Savior throws out the lifeline of His love to Judas.

The peaceful atmosphere of the Upper Room becomes tense. Jesus is manifestly disturbed in spirit. Then comes the solemn announcement: "Verily, verily, I say unto you that one of you shall betray Me!"

Horrible! It could not be! Yet the Master had spoken.

Silence.

Filled with misgivings, one after the other begins to ask: "Lord is it I?" Jesus answers by dipping the sop He was holding in His hand and giving it to Judas.

No one dares to speak except Jesus. Satan having now completely obsessed the son of perdition, Jesus urges Judas to finish doing what he had long ago begun. Impatient now to leave this company, Judas arises and goes out into the night for a deed that needed the help of the blackest night.

And then comes the most amazing word in this entire drama. Saint John writes: "Therefore, when he was gone out, Jesus said: 'Now is the Son of Man glorified.'"

How remarkable; and yet how intensely human. The contrast is overwhelming — Judas goes out into the night, Jesus sees Himself glorified.

The traitor was gone. His presence in that intimate circle had not only become awkward at the last, it had actually become painful, unbearable. It is as if Jesus can breathe freely again.

More than that. With the traitor's departure the Cross is brought nearer to our Lord. The dark errand of Judas Iscariot is the beginning of Jesus Christ's glory. Strange paradox! Strange that at such a moment, when the sweat and agony of Gethsemane, the cruel blows of men and of a perverted justice, and all the shame and suffering of the accursed tree with its three hours of God-forsakenness, the Savior should speak this word of triumph. That word leaves no doubt that His true glory is manifested in His sacrificial death as the propitiation for the sins of the world. The latch of the door that closed behind Judas was linked with the saving counsels of Eternity.

"Now is the Son of Man glorified." It is still true. During all His sojourn here below men beheld Christ's glory, "the glory as of the Only-begotten of the Father," but the very noontide hour of His glory was the one in which a curtain of darkness veiled the scenes of Calvary and the Son of God was hanging between heaven and earth, "made a curse for us." "And I, if I be lifted up from the earth, will draw all men unto Me." That is His greatest glory, that through His death we are made the redeemed children of God. And by becoming partakers, through faith, of Christ's Cross and the forgiveness He there purchased for us, we share His glory. "And if children, then heirs, heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Church Fellowship

By PROF. H. HAMANN, D. D., Adelaide, Australia

II

If it be asked: "Why, and by what authority, is the thesis or proposition put forward that doctrinal unity or harmony constitutes the basis of church fellowship?" the reply is: "Because that is the demand raised by the Word of God." We dare be satisfied with nothing less than the requirements laid down by God Himself in His Word. Scripture proof for this position is now offered; but the limitations of time and space forbid a detailed exegetical investigation of every text adduced.

We shall proceed from the following hypothesis: That the Bible is the very Word of God; that the inspiration of the Scriptures is verbal[1] and plenary,[2] that the Bible is therefore inerrant, inviolable, and infallible, without error and contradiction; that it is the sole source and rule (norm) of all teaching within the Christian Church, that it is the sole arbiter (judge) and authority in every controversy that may arise within the Church. These statements are treated as being axiomatic for the present purpose, all the more so since we find in statement "B" of the U. E. L. C. A.[3] the words: ". . . the common acceptance of, and the acknowledgment of being bound to, 'the written Word of God,' i. e., 'the prophetic and apostolic scriptures of the Old and the New Testament'" (p. 3, C). It will probably not be disputed that, although there is no special article on the inspiration of the Bible, the axioms[4] stated above also represent the conviction expressed in, and the teachings of, the Lutheran Confessions. "The Word of God shall establish articles of faith, and no one else, not even an angel." (Smalcald Articles.)

This Word of truth, then, not only asserts often and emphatically that it is to be accepted and believed by men, but also that all teaching in the Church is to be in accordance with it and must be derived from it.[5] Our Lord Jesus Christ Himself, by whom "God hath in these latter days spoken unto us," Heb. 1:2, gave His sanction to the Old Testament, Matt. 4:4-10 ("It is written"); John 10:35 ("The scripture cannot be broken"); Luke 16:29 ("They have Moses and the prophets"); John 5:39 ("The scriptures — of the Old Testament — testify of Me"). He said: "The words that I speak unto you, they are spirit, and they are life" (John 6:63). He warned certain Jews who believed in Him: "If ye continue in My word, then are ye My disciples indeed" (John 8:31). We now have the word, the teaching of Jesus, in the written Word of God; in that we must continue if we would be His true disciples. Before His ascension He gave command

[1] Meaning that every word of the original Greek and Hebrew text is inspired.

[2] Complete and entire.

[3] The United Evangelical Lutheran Church of Australia, an affiliate of the American Lutheran Church. This body and the Evangelical Lutheran Synod in Australia (in fellowship with the Missouri Synod) have joint committees deliberating on fellowship between the two Churches.

[4] Propositions on which agreement is assumed.

[5] In 1944 the Missouri Synod accepted this definition of "A Scriptural Doctrine": "A Scriptural doctrine is a truth contained in, expressed by, or properly drawn from Scripture." See also Graebner-Kretzmann, *Toward Lutheran Union*, pp. 53, 67, 114, 118, 126, 132, 148, 238, on the question: What is meant by the term "doctrine."

to His apostles: "Teach them to observe all things whatsoever I have commanded you" (Matt. 28:20). His Church is built "upon the foundation of the apostles and prophets," Eph. 2:20; that is, upon the writings of the apostles and prophets. The apostles were conscious of teaching and preaching the very Word of God. St. Paul writes to the Thessalonians: "When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe," 1 Thess. 2:13. He was conscious of declaring to the Corinthians "the testimony of God," 1 Cor. 2:1. Again, the holy apostles claimed for their writings the same authority as for their spoken witness. St. John writes: "That which we have seen and heard declare we unto you . . . and these things write we unto you," 1 John 1:3, 4. St. Paul enjoins: "Hold the traditions (*paradoseis*, teachings) which ye have been taught, whether by word or our epistle" 2 Thess. 2:15; see also 1 Cor. 14:37. Hence the same apostles time and again urge upon the congregations which they had founded, and upon the elders placed in charge of these congregations, the duty of continuing in this doctrine and of keeping it sound, or free from alteration or corruption. "If any man speak, let him speak as the oracles of God," writes St. Peter (1 Pet. 4:11). St. Paul's letters to Timothy and his letter to Titus are full of references to sound doctrine and of warnings against false doctrine or "other" doctrine. See, e. g., 1 Tim. 1:3; 4:1; 4:6; 4:13; 4:16; 5:17; 6:3; 2 Tim. 1:13; 2:2; 2:15; 3:10; 3:14 ff.; 4:3; Tit. 1:9; 2:1; 2:7; 2:8. Cp. also 1 Cor. 1:10.

On the other hand, the entire Scriptures are replete with admonitions not to teach anything, in a religious way, that is contrary to or not sanctioned by God's revelation in His Holy Word, and neither to add anything to nor take anything from this body of divine truth. These warnings of Scripture are really too well known to require repetition; still, a few may be adduced. In Deut. 4:2 God commands: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." At the end of the Bible we find the solemn warning: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," Rev. 22:18 f. Hence the old Lutheran aphorisms: *Ouden ater graphes*,[6] and *Quod non est Biblicum, non est theologicum*.[7] In Jer. 23:30, 31 God threatens with His wrath the prophets "that use *their* tongues, and say, *He* saith." In 1 Cor. 3:10-15 the "wood, hay, stubble" which some men erect on the one Foundation, Jesus Christ, certainly represents false teachings which will not stand the judgment of God on the Last Day; the fact that such as have built perishable things upon the right foundation will indeed "suffer loss," but will be saved because their own faith was erected and based on Christ, shows that their error was not fundamental and was not held in contempt of God's Word. In other words, we have here a warning against error in non-fundamentals.[8] Our Saviour repeats the word of Isaiah: "In vain they do worship Me, teaching for doctrines the commandments of men." It is of doctrine that St. Paul writes: "A little leaven leaveneth the whole lump." Gal. 5:9. Practically all the passages quoted in the previous paragraph are as much a warning against false teaching as a divine direction to adhere to sound doctrine.[9]

Lastly, we must point to the very specific and very earnest commands which Holy Scripture contains with reference to false teachers and false teaching. The following will suffice: "Beware" (Matt. 7:15); "Avoid them" (Rom. 16:17); "Withdraw yourselves" (2 Thess. 3:6); "Avoid" (1 Tim. 6:20); "Shun" (2 Tim. 2:16); "Turn away" (2 Tim. 3:5); "Be thou ware" (2 Tim. 4:15); "Avoid, reject" (Tit. 3:9-11; 2 John 10 f.; 1 John 4:1, 6). While it must be conceded that a number of these divine injunctions[10] are directed primarily against errorists who are heretics in the true sense of the term, it is quite impossible so to limit the applicability of all these warnings, because the command to adhere to sound doctrine and to avoid "other" or false doctrine is altogether general, never hinting at a difference between slight and serious error.[11]

On the strength of the many passages quoted — the number could be greatly increased without difficulty — we reach the following conclusions:

1. All departure from the doctrine revealed or taught in Scripture is against the declared will and command of God. In other words, it is *sin*.
2. The duty of the Church to confess the truth and to bear witness to the truth of God's Word carries with it the obligation to bear witness against every departure from God's Word — against what is usually termed false doctrine. Failure to do so would be to connive at error, or to condone error, or to compromise with error; that is, it would involve the denial of the truth and make the denier a "partaker of other men's sins."
3. False teaching, whether it affects so-called fundamentals or non-fundamental doctrines, if adhered to and upheld in spite of instruction, warning, and earnest witness, must at last lead to separation, i. e., to the severance of fraternal relations or church fellowship. (In what circumstances weakness in non-fundamentals may be borne has been stated previously.)
4. Conversely, if church bodies that have maintained separate witness and work desire to unite and establish fraternal relationship, they must reach agreement or unity of doctrine. That is doubly imperative if such bodies have charged each other with false teaching, i. e., with teaching contrary to the teaching laid down in the Word of God.

It is often urged against this position, which we believe to be thoroughly Scriptural, that one should not expect all men to think alike; that we cannot be sure about every doctrine; that it is impossible to agree in the interpretation of every Bible text or passage;

---

[6] Nothing without Scripture.

[7] Whatsoever is not derived from the Bible is not theology.

[8] The passage 1 Cor. 3:10-15 is quoted by our dogmaticians whenever they discuss non-fundamental questions. It is not correct to say that the Bible does not make the distinction of fundamentals and non-fundamentals.

[9] It cannot be one without being the other.

[10] For instance, we incline to the notion, supported by more than 30 commentaries which we have consulted, that Rom. 16:17 f. refers to un-Christian enemies of the Church who by deceitful tactics are trying to seduce Christians, undermining and frustrating the Christian message. However, following the same line of reasoning adopted by Dr. Hamann in the words which follow here, we have always held that "the command not to have fellowship certainly applies to all and every kind of errors, consistently defended." (*Prayer Fellowship*, page 4.)

[11] That is to say, the difference between fundamental and non-fundamental doctrines. See also our position on this, *Proceedings*, Missouri Synod, 1941, page 292.

that we may receive more light, greater insight, in the future and must patiently wait for such additional enlightenment. That is a theological position which we cannot accept and which seems to us to involve the utmost danger to the basic principle that the Scripture is the only *principium cognoscendi*[12] in theology and for the Christian generally. We must beware of *rationalism*, i. e., of making man's reason, instead of Scripture the norm and judge of doctrine. We must also beware of *skepticism;* for the assertion that we cannot be sure of the doctrine taught in and by the Holy Word would indeed involve us in skepticism, besides amounting to a denial of the essential clearness or perspicuity of the Sacred Scriptures. It is neither in consonance with fact, nor is it without danger, to reduce doctrinal differences to the level of mere "differences of interpretation." We hold that all doctrines of Scripture are taught in *clear* texts; hence no doctrine can be derived from, or established by, a text that really presents great or even insoluble exegetical difficulties.[13] Finally, to say that "A doctrine may be revealed in the Bible, but it has not yet been revealed to the Church, or to me" is to introduce into Lutheran theology a *subjectivism* that is intolerable. Thus all Scripture becomes uncertain. Everything then depends in the last instance upon the reason or feeling of the individual, who perhaps honestly enough persuades himself that he is acting under the special enlightenment of the Holy Spirit or waiting for such particular enlightenment. What if another person claims different enlightenment from the Spirit on the selfsame question? This is to open the door wide to enthusiasm (*Schwaermerei*). The doctrine is not ours, not the Church's, but God's, who has revealed and stated it on the pages of His Word for our acceptance in humble faith — here and now. The theory that a doctrine may not be revealed now, but may be revealed later by the Spirit's guidance "into all truth," is a blow at the sufficiency of Holy Writ and must, in practice, inevitably result in what is known as *Lehrfortbildung* (doctrinal development).

NOTHING is farther than the earth from heaven; nothing is nearer than heaven to earth. — *August W. Hare.*

---

[12] Principle of knowledge.

[13] Since differences caused by variant interpretations are not divisive of fellowship if they do not involve denial of some revealed truth. See *Theological Quarterly*, 1902, p. 110 ff.

Our Church's Work Under the Southern Cross

By O. A. DORN, Manager Concordia Publishing House

I

While waiting in an overcrowded station in Miami, the passengers gathering at the gate were speculating about the reason for the 4½ hour delay. As departure time drew near, the cause for the long delay became evident. It was not motor trouble, as intimated,

Mr. O. A. Dorn and President Rudolfo Hasse in Rio. Sugar Loaf Rock in the background

but the delayed arrival of another passenger — Sir Anthony Eden.

We were finally under way. Within thirty-two hours we were to land at Rio de Janeiro, a distance of about five thousand miles. Our Latin American neighbors and our mission fields to the south can no longer be considered as being far removed.

After stops at San Juan, Port of Spain, where Prince Bertil and party of Sweden joined us, and at Belém, we arrived at Rio the following evening at 9:30. Seeing the beautiful harbor and the city with the millions of lights among the hills in full moonlight is an experience that will not soon be forgotten. We had an excellent view of the large statue of Christ on Corcovado Mountain and also the well-known Sugar Loaf Rock.

At the airport I was met by Pastor Rudolph Hasse, President of the Brazilian District, and his son Paulo. Paulo Hasse has recently been made pastor of the Rio congregation, because the District affairs require the full time of his father.

Brazil is one of our fastest growing Districts. In 1944 it had an increase of ten per cent in membership. At present it has about 47,000 members. Progress and expansion are difficult in this almost totally Catholic country. However, through the energetic and efficient work of the District leaders and the missionaries, progress is being made in spite of the many difficult circumstances. Last year two new congregations were started in an entirely new field in Paraná. In another area, known as Minas Geraes, a congregation came over from the United Church, which has quite a following in South America.

My schedule did not allow sufficient time to get into the interior. Here our missionaries must work largely among German-speaking people who are operating small farms under poor circumstances. During the war their work was made more difficult, because the government decreed that only the Portuguese language was to be used in the regular church services. Many of our missionaries were not conversant with the language and therefore had to read from the pulpit Portuguese sermons which were sent out by the District President. Many of such restrictions have now been relaxed, and the work can go on more smoothly.

Because of the large parishes in which our men must operate they are required to travel many miles on horse or mule from one station to another. Sometimes a full day is required. Autos and other conveyances are not always practical because of the poor roads and sometimes lack of bridges over creeks and streams. A missionary will have from five to twelve preaching stations in his parish and therefore cannot preach at all of them each week.

Railroad transportation in South America is extremely slow, dirty, and uncomfortable. The railroads do not reach all the cities. The food is not very good, and sleeping accommodations leave much to be desired. To

travel a distance of about seven hundred miles requires five days and four nights. The same distance can be made by plane in four hours. Unfortunately the air transportation system does not yet reach all the areas of the country. This makes much railroad and horseback travel necessary.

Our Brazilian District also has a fine parochial school system and has at present an enrolment of about 4,300 children. By government decree the principals of all schools must be Brazilian born and also educated in Brazil. It is possible that this law may soon be revoked.

Getulio Vargas, the former president of Brazil, spent an enormous sum of money in establishing public schools throughout the country. While many school buildings were erected, the biggest problem was to obtain competent teachers. Through this program he helped to reduce illiteracy in Brazil by a very large percentage. In the interior, public schools teach only the first three grades. In the cities they include the fourth and fifth grades.

Inasmuch as the methods and systems used by the farmers are still very primitive, President Hasse reported that it is the aim of the District to give natives some instruction in modern methods of agriculture to help them produce more and do their work easier.

The regular broadcasts of the Lutheran Hour in Brazil are doing much to bring the Lutheran Church to the attention of the people. Other church bodies, such as the Baptists and Methodists, also conduct religious broadcasts, but many people state that the Lutheran Hour brings them more comfort and more fundamental religious truths than any of the other programs.

Because radios are not plentiful in Brazil several stores in the interior tune in on the Lutheran Hour every Sunday. They regularly have from fifty to eighty listeners.

I arrived in Rio during the time of an intense political campaign. The election was to be held on January 21. Campaign propaganda was to be seen everywhere. Banners and signs were strung across the streets throughout the business sections. Large quantities of circulars were thrown from autos and from streetcars. Many were quickly picked up by people who wanted to know what the candidates had to offer. In the entire country there were about 800 offices to be filled but more than 10,000 candidates, representing more than thirty political parties. The principal parties were the Social Democratic Party, which is that of the president, Enrico Gaspar Dutra, the Labor Party, led by former President Getulio Vargas, the Communist Party, and the National Democratic Union, which is against the government and the Communists. One of the most significant aspects of the election is the tremendous gain being made by the Communist Party in spite of the fact that Brazil nominally is a Catholic country. In the state of Sao Paulo the Communist candidate was elected, and in Rio the party has gained unusual strength. The final result will not be known until some time in February.

Washington Letter

If Christianity consists in pageantry and pomp, the Roman Catholics and Episcopalians have more of it than other churches. The Episcopalians, however, have the advantage over their competitor here in Washington in their magnificent cathedral, built on a hill overlooking the city. The Roman Catholics for the time being must content themselves to get off their elaborate rites in the crypt of the shrine of the Immaculate Conception, which is still in building. The Episcopal cathedral also is still incomplete. The Episcopalians build only as funds are collected. They seem also to have the edge on the Roman Catholics in the meticulous manner in which they carry through their impressive rituals. A Roman Catholic writer told his fellow churchmen after having witnessed a High Church Episcopal Convocation Service that they could well note with what perfection the Episcopalians performed their ritual.

Let us be comforted, The Kingdom of God, as we know from Christ's words, "does not come by outward observation," but is within. It is an inner life, a spiritual reality. The great danger is that the more we emphasize the outward, the less concern we will have for the inner, as history shows.

Recently the Right Rev. Henry Knox Sherrill, Bishop of Massachusetts, was installed with "colorful rites as the 20th presiding bishop of the Episcopal Church in the 162 years of its history in this country in the cathedral here in Washington. For the first time a religious event of this kind was carried to the audience outside of the cathedral by television. The elaborate impressive ceremony inside was preceded by a series of processions into the cathedral. The initial procession was composed of purple-robed choirboys, with candle and color bearers and crucifers. This was followed by three other processions of various kinds. Bishops and lay delegates from every diocese of America took part as well as representatives from their seminaries. Other denominations and institutions of learning also had representatives in the procession. The canon of St. Paul's Cathedral in London represented the archbishop of Canterbury.

Bishop Sherrill's Speech

Bishop Sherrill made an address of acceptance, which at the request of Mrs. Rogers, congresswoman from Massachusetts, was reprinted in the *Congressional Record.* In it the bishop made some very timely observations which we, too, may well ponder. We made these extracts.

"Certainly, no true Christian can be complacent today either about the state of the world, the church, or himself. We live in a world not only of starvation and want, but even more dangerous, of suspicion and hatred. With new and terrifying weapons of destruction, without a new understanding and spirit, man stands on the verge not of divine, but self-destruction. This is not word of a preacher but of scientists and of the military leaders.

"There are evidences of religious and racial intolerance. The divorce rate goes up alarmingly. Out of the broken homes comes the widespread problem of juvenile delinquency. Deeper than all these outward signs is to be found a growing spirit of secularization, evident in the atmosphere of our homes, our schools, our colleges, our personal lives.

"This struggle would be severe were even the entire membership of the churches of Christ on the firing line. When we stop to examine the facts, we find in every parish, in every diocese, it is largely the few who bear the burden and heat of the day. It is as if an army was engaged in a life and death struggle, with a large proportion of the soldiers busied in some activity or else taking the position as spectators or neutrals.

"The churches are at a tremendous disadvantage, for we are in essence waging a desperate spiritual warfare in the most critical period of history, at the same time carrying a vast weight of nominal Christians who, as someone has remarked, having been once inoculated by weak religion, seem to be impervious to the real thing.

"The point is that members of our church do say, 'I believe.' We join in the creed: 'I believe in God. I believe in Jesus Christ, His only Son. I believe in the Holy Ghost, the holy catholic Church.' Many thousands have stood in the chancel of some church and have solemnly pledged themselves of their own free will to follow Jesus as their Lord and Savior. It is high time that we ask ourselves what do we mean by such words and such acts. If we truly believe in God, in Christ, the worship becomes no outward act of respectability, but the very bread of life through prayer and sacrament. If we truly believe, then brotherhood becomes more than a slogan; it is a conviction that we belong, all of us of every nation and race, to the family of God. Selfishness, intolerance, hatred give place to the compulsion of love. If we really believe in Christian discipleship, the missions of the church are not inconsequential sides or tasks of peculiar people. They are the absorbing responsibility and opportunity of every member of the church.

"Before we can dare to apply Christ's teaching to the world, we must meet Him in our own minds, wills, and hearts. The world must find the presence of Christ on our membership."

The Red Mass

About a week later the Roman Catholics had their turn. They held an elaborate service, called the Red Mass, in the shrine of the Immaculate Conception on the grounds of the Catholic University. It is claimed that it is an old mass. It may be, but no one ever heard of it until a few

years back. We looked through our old *Catholic Encyclopedia.* There were, like Joseph's coat, masses of many colors, but we could find no Red Mass. It is held annually about the time that Congress and the Supreme Court resume sessions and is a bid for Congressional and judicial attendance. In this respect it has not been a great success. Their publicity bureau, however, did not fail to let the country know some of the big fellows who were present. The list was headed by Fleet Admiral William D. Leahy and the Italian ambassador.

The Episcopalians in this respect overtopped them. They had present the Secretary of the Treasury, John W. Snyder, and several undersecretaries: of War, of State, and of the Navy. Retired Supreme Court Justice Owen J. Roberts escorted Bishop Sherrill to the 20-foot oak stall in the great choir of the cathedral.

The sermon in the Red Mass was delivered by the Most Rev. Lawrence J. Shehan, auxiliary bishop of Baltimore. He warned: "At present our world stands poised between a free society governed by laws and a slave society of dictatorial rule, but it cannot long maintain its precarious balance." The same day, on the radio, the Right Rev. Mgr. Fulton J. Sheen of the Catholic University referred to Communism as a systematic and organized world campaign for atheism. He pointed out that the forces of evil are united, the forces of good are divided. It is not unity of religion we plead for — but a unity of religious people wherein each marches separately, according to the light of His conscience, but all strike together for the moral betterment of the world. "Most of us," he declared, "are afraid to face the unpalatable fact that not a single major objective for which we fought this war has been achieved."

Roman Catholics realize that Communism is in essential conflict with the autocratic claims of the Papacy and it could not easily survive. Roman Catholics are organically tied up with a foreign potentate, the Pope. They want our help in this conflict. Other forms of Christianity could readily exist under Communism if given religious freedom. In fact, they have continued to exist in Russia with much limitation and often with much suffering, while the Baptist Church has been given considerable freedom. This is because the Lutheran Church to a great extent remained German in its spirit and affiliation and never became completely Russian. We were told this by a Russian Baptist minister with whom we sat at dinner a few weeks ago. He had been pastor of a Russian Baptist church in Moscow.

J. Frederic Wenchel

Washington, D. C.

Lutheran Statistics

Jottings from Epiphany Conference, Fort Wayne

The Missouri Synod is now represented in every State of the Union. Vermont is the last State to boast a church of our Synod.

The A. L. C. is represented in 31 States and D. C., the Augustana in 35 States and D. C., the N. (Norwegian) L. C. A. (now the Evangelical Lutheran Church) in 27 States, and the U. L. C. A. in 40 States and D. C.

The A. L. C. has its largest communicant membership in Ohio. Wisconsin comes second; Iowa third, and Texas fourth. Texas is the only State where the A. L. C. is stronger than any other Synod.

The strength of the Augustana Synod is in Minnesota and Wisconsin, but it excells all other synods in the New England States of Vermont, New Hampshire, Rhode Island, Maine, and Massachusetts.

The Ev. Luth. Church (Norw.) has no congregations in the south and east. Its strength is along the northern border of our country. The largest membership is in Minnesota, Wisconsin, and the Dakotas. It exceeds other synods in membership in Minnesota, Montana, North and South Dakota, and Washington.

The U. L. C. A. has over one half million members in the State of Pennsylvania, twelve times as many as all other synods combined. New York comes second, with Wisconsin and Ohio almost tying for third place. The U. L. C. A. leads in Arizona, Connecticut, Delaware, D. C., Florida, Georgia, Kentucky, Mississippi, New Jersey, New York, North and South Carolina, Ohio, Pennsylvania, Tennessee, Virginia, and West Virginia.

The Missouri Synod has its largest number of members in Illinois and the second largest number in Wisconsin. It leads in number of communicants in 20 States and has more members than the other synods combined in Alabama, Arkansas, California, Indiana, Louisiana, Michigan, Missouri, Nevada, New Mexico, Oklahoma, Utah, and Wyoming.

7½% of our communicant membership is subsidized; 3⅓% U. L. C. A.; 2⅓% A. L. C.; 9% Augustana; 7% E. L. C.

Weary and Worn!

How weary Thy walk through the lonely week
O'er weary mud-waters of Kidron's creek!
Weary Thy feet bedecked with man's dross,
Weary Thy hands outstretched on the Cross!

How worn are Thy fingers! What ominous might
Is outwearing Thy heart through Gethsemane's night?
Worn are Thy knees as they tremble on stone,
Worn is Thy soul, so deserted, alone!

How weary Thy eyes with pain! Then again,
Why is the sky weary, dark-faced in disdain,
And the earth as it breaks and rocks from the quake?
O, the sun is too weary to shine in its wake!

But they are not weary nor worn that run
To revile Thee! Ever alert, never once shun
To beguile Thee, condemn, and whiplash Thee in hate!
Is this Thy destiny, and this Thy fate?

Oh, how weary of life! Oh, spent unto death!
Yet the sharpest sting in each fleeting breath
Is the mass of my guilt crushing Thee to the soil,
Howbeit Thy strength becomes mine by Thy toil!

Martin C. Heinecke

Thou, O Christ!

Amid the seething tumult of our day,
Men pointing here and there: "This is the way;
Ye people, walk in it!" — what shall we say? —
'Midst the confusing maze
Of human ways
Thou art the Way!

A thousand questions quarrel in our mind:
Of life, of death, of every other kind;
Beyond the gloomy veil what shall we find?
And our bewildered youth
Asks: "What is truth?" —
Thou art the Truth!

Bells sternly toll the solemn midnight hour —
Can we escape the Reaper's deadly power?
We will not cringe, and we refuse to cower;
'Mid all the toil and strife
That men call life,
Thou art the Life!

Karl Kretzmann

The Sufferings of Polish Lutherans

Mazuria is the new name for East Prussia. The Lutheran Bishop Szeruda reports to the World Council of Churches that this is "the most needy area in Poland." Lutheranism, once strong there, is almost wiped out. In the neighborhood of Olszteyn (formerly Allenstein), where once there were six congregations with 25,000 members, one Evangelical church remains. The German garrison church has become Catholic. The nearest Lutheran church is twenty miles away. Early in 1945 the pastor fled west. A theological student took over. East Prussians of Polish descent who will not be transported to Germany sometimes walk 12 miles to attend services. Many have only rags for clothing but no shoes. Many of the men are still in Allied prison camps. Some food and clothing given by American Lutherans has been distributed. There may be actual starvation here this winter. Sometimes there is only one cow for a thousand persons.

The number of Mazurian Lutherans is estimated at 45,000; but they have been able to get only nine ministers to serve them. As a result Catholics have taken over more than 2,000 churches without paying for them. Though on paper the Lutherans of Poland have nine churches more than before the war, the membership has decreased from 470,000 to 150,000. Thousands of children of Polish Germans, who were deported to Germany, are found in Catholic and government institutions, and it is impossible now to find their parents. During one month 50 Protestant children in one institution became Catholic. When Bishop Szeruda protested, these children were turned over to the Protestants, who hope to organize an orphanage in Mazuria. Twenty-one Lutheran pastors who were in prison or concentration camps also need assistance. Seven others who had lost everything, among them the bishop, have been aided by the World Council of Churches.

Robert Root, *Correspondent of W. C. C.*

Uncle Joe's Corner

"Uncle Joe, I appreciate what you have told me about the reading of religious books. But you certainly do not mean to limit us to these, do you?

"Of course not. And here again it was Martin Luther who encouraged men to study and to write also that which is of real value in secular knowledge."

"Come to think of it, Uncle Joe, there wasn't much of value written during the five hundred years before Luther's day."

"My boy, that is one reason why those ages are called the Dark Ages. But as soon as Luther pointed out the value of true knowledge, not only in religious but also in secular learning, men began to write that which was worth while."

"I wish, Uncle, you would mention some of the secular writers to whom we young people should devote some time."

"I am going to give you the same advice that Luther gave: Read good histories."

"Which histories would you suggest? We have been told of so many, and yet our time is limited."

"I do not know what you have read and in what you are especially interested, but I will mention a number of historical works that will repay you for the time which you devote to them. I am not going to follow a chronological order, nor the order of their respective importance, but simply mention those that occur to me. There is Prescott's *History of Ferdinand and Isabella.* That history is very valuable for several reasons. First, the English diction and style of Prescott is excellent; then he gives you a true picture of religious, social, and political conditions before the Reformation; and finally, he tells about the discovery of America, which is so important and so interesting to us Americans. Then Prescott's *The Conquest of Mexico* and *The Conquest of Peru* are likewise worthy of attention. These histories should not be read only once; parts of them must be read and re-read."

"Uncle, I am glad to hear you say that about Prescott. I have read one of his works, and I am delighted with his style. I also found that he is one of the most reliable of historians."

"In addition, Charles, you ought to read Motley's *Rise of the Dutch Republic.* All Americans should be familiar with that important work."

"What is your opinion, Uncle, of Bancroft's *History of the United States?*"

"That is a very voluminous work. It is certainly valuable, but it is somewhat tedious reading. Bancroft's style is quite laborious. And he did not live to finish the undertaking."

"Which biographies, Uncle, would you recommend?"

"That also is a very extensive field. We have already mentioned the life of Luther. I am sure that in your father's library you will find other biographies which are worth reading. Just now there occur to me the *Life of George Washington* by Washington Irving and the *Life of Columbus* by the same author. Do not forget to give some attention to the *Autobiography* of Benjamin Franklin."

"Since you mention the autobiography of Benjamin Franklin, what is your opinion of autobiographies?"

"My boy, it is difficult to speak about yourself. If you speak of your mistakes and faults, people will certainly believe you, but if you speak about your accomplishments and everything that is favorable to you personally, people will accuse you of boasting."

"I have read the autobiography of Benjamin Franklin, but I am going to read it again. What is your opinion of the autobiography of J. J. Rousseau?"

"I will recommend an autobiography which is far, far superior: *Confessions of Augustine.* But there is the chime calling us for dinner. We will continue this discussion at another time."

As they arose, Charlie took hold of his Uncle's arm and said: "I am looking forward to that. I have a number of questions to ask concerning other branches of secular literature."

From a Pocket Notebook

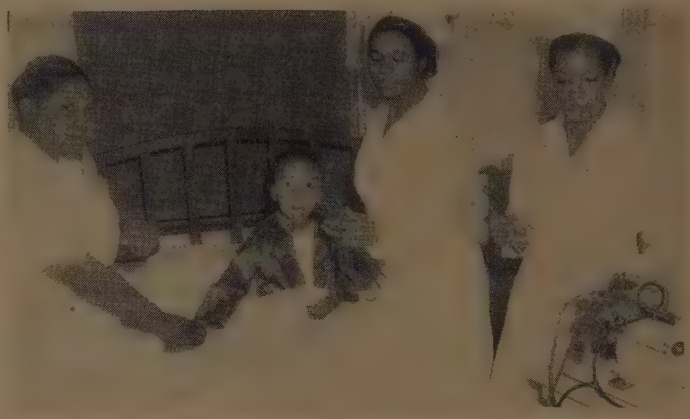
Admission to a concert of the Children's A Cappella Choir of Trinity Lutheran Church of Edwardsville costs $1. In the home town, too. . . . Found, Arthur Riemer, whose brother in the British Zone sought contact with him (LUTHERAN WITNESS, Dec. 31, 1946). . . . A member of Gethsemane Church, Detroit, and a graduate of Gethsemane School figured very prominently in an article in the *Saturday Evening Post* of Jan. 25, Mr. John Kluge. The article? "You Too Can Own a Radio Station." . . . "THE WITNESS contains many articles that serve to strengthen our faith and deepen our spiritual life. Don't fail to read the last issue, especially the articles entitled 'Is It Well With Your Home?' and 'Belonging to the Church.'" The Rev. Henry C. Schroeder, pastor, Kerrville, Tex., in *Weekly Bulletin.* . . . Not all of our churches planning a new house of worship have in their midst an artist like Albert Hoellwarth of First Lutheran Church, Culver City, who has prepared the scale model of a future group of buildings. This church has a parish school of more than a hundred enrollment and teaches 250 Sunday school pupils — in ten classes, not knowing where to put them. In 1942 this congregation was a "mission post," subsidized to the amount of $105 per month. It is now independent and salaries one pastor, three teachers, and a part-time caretaker (Culver City is in Southern California). . . . "The article by Rev. Bartels on Communion registration causes me to add a footnote. Several years ago I obtained a copy of the Sunday parish bulletin of our congregation at Salt Lake City, Utah, Rev. F. E. Schumann, pastor. Instead of 'communion announcement' or 'communion registration' he used the term 'communion counsel.' I believe that is about the best name yet for this fine custom." W. A. Sylwester, Roseburg, Oreg. . . . *The Presidio* is the title of a magazine of the Iowa State Penitentiary. A recent issue features a page by our chaplain, the Rev. Lester Peter. . . . Men's clubs everywhere should look into the possibility of a monthly magazine by addressing *Lutheran News,* Louis F. Wilken, editor, 1822 N. Broad Street, New Orleans, La. . . . At Oakland, Calif., our people are advertising our ten congregations and preaching stations regularly in the Oakland *Tribune.* Circulation, 143,000. . . . "Consistency, the hobgoblin of little minds." . . . One need not preach the "social gospel" and yet recognize the social implications of the Christian gospel. The chairman of the drive for cancer campaign at Alva, Okla., said in a local paper about the contribution of $186 of Zion Church: "This is the biggest single contribution ever made to the cancer campaign and indicates a splendid spirit of co-operation and interest in community affairs." The collection was sponsored by the ladies of the congregation, who canvassed the individual members of the church for donations. The Rev. Otto Hoyer, pastor of Zion Church, is the President of the Oklahoma District. . . . Emmanuel Church of Baltimore causes sermons of its pastor to be printed in tract form. Recently a sermon on "This National Crisis" was sent to officials in Washington, from President down, also newspaper representatives and radio commentators, 1,700 in all. . . . Sunday school teacher's reward. In our Negro mission

chapel in Toledo a little girl attended Sunday school for the first time. After the lesson was over for the pre-school-age class, she took the teacher by the hand and with a serious expression rimmed by two shiny black pigtails, said softly to her teacher: "I like you." . . . The Rev. W. P. Clausen, chaplain of institutions at Sioux City, wants to know who made the title "city missionary" official. "Be that as it may, in Iowa West we do not use that terminology. Therefore in referring to any of our work we will appreciate to have you use our expression 'chaplain.'" . . . When the Rev. G. M. Krach, in the Detroit *Times*, published a sermon sketch, he received the day after a visit from a prominent businessman, who also functions as a Baptist preacher, who came to his house and congratulated him on stressing "the Gospel of salvation in Christ instead of beating it around the bush and preaching everything but the Gospel." This man had attended a service in which the pastor preached on "The Turpitude of Torpitude." Are we sufficiently grateful for the Gospel preaching we hear Sunday after Sunday from our pulpits? . . . *Sports note* (delayed). Prof. A. Biewend of Concordia Seminary used to take his students to the Mississippi and functioned as teacher of swimming. One day Dr. Walther shared the aquatic sports, and young Biewend, Jr., noticed that the President was sinking and close to drowning. Jointly with Student Otto Hanser, Biewend dragged the professor into safety. Always a gentleman, Professor Walther gave young Biewend a silver cup. This was in the early 50's.

G.

Blue-Baby Operation at Houston, Tex.

Darwin Walker, enrolled in the first grade of Holy Cross Lutheran School, Houston, Tex., in September, 1946, was afflicted with the malady called "blue-baby." He had an operation performed on his heart for this sickness at Herman Hospital in Houston on Jan. 16. His operation was considered the most successful of that type of difficult operation ever to be performed in Houston. Much of the success of it was due to the excellent care given him. The nurses who cared for him are shown in the picture. They are, l. to r.: Nurses Grant, Kent, and Gladys. His recovery was very rapid, and on February 2 he was already back in school. Darwin was gained for Holy Cross School as a result of a neighborhood canvass before school opened in September. As the result of his enrollment, three other children, relatives and friends of his, have enrolled in the school.



Darwin Walker with His Nurses

Houston, Tex. WALTER LANG

Thirteenth Annual Student Pastors' Conference

The modern university campus may well be compared with the ordinary city of our nation, since some campuses have as many as 20,000 students. Among these are many Lutherans and also a goodly number of unchurched.

Since the inhabitants of these university cities are young men and women within an important, yet disturbing period of life and, in addition, are passing through this period away from the protection of an established home, pastoral work among them is generally regarded as a somewhat specialized type of ministry. For that reason the Church each year sponsors a student pastors' conference. This year's meeting, the thirteenth, was held at the Morrison Hotel, Chicago, on Jan. 22 and 23.

One of the most interesting presentations in the sessions was Prof. A. M. Rehwinkel's "Communism — with Special Reference to Its Infiltration on the Campus." In view of the facts brought out, the conference requested the Student Service Commission to prepare and publish a tract which would plainly set forth the antireligious policies of this dangerous ism.

Dr. H. Grueber, Vice-President of Synod and chairman of the Board for Higher Education, presented a paper entitled "Is Synod Carrying Out the Educational Objectives of Its Founders

STUDENT PASTORS' CONFERENCE — January 22, 1947, Morrison Hotel, Chicago, Ill.

with Respect to Its Laity and with Respect to Its Ministry?" Dr. John Kunstmann, professor at Chicago University and adviser to our Lutheran students there, delivered a paper on "Releasing the Functioning Christian."

An unusual feature was the Rev. H. Bielenberg's illustrated lecture "Footprints of the Creator." Pastor Bielenberg has won high national honors with this photography, and his presentation revealed the rich value in visual education. A non-Lutheran, Dr. John Evans, religious editor of the *Chicago Tribune*, spoke on "The Role of the Student Pastor." From various remarks throughout his paper, one gathered that Dr. Evans has much respect for the Missouri Synod.

Considerable time was given to matters having a direct bearing on student work. Beta Sigma Psi, national Lutheran fraternity, received much consideration. The Rev. E. Heintzén, student pastor at the University of Illinois, reviewed the past year's activity of Gamma Delta, the national student organization of Synodical Conference Lutherans. The problem of the social fraternity again received much attention. The Rev. A. Jesse of Texas described how his District is co-ordinating all student work throughout his State. Prof. W. Wolbrecht of Concordia College, Seward, and reviewer of books for the student pastors, and the Rev. Paul Lange, liturgical adviser to student pastors, were also given opportunity to speak.

Dr. J. W. Behnken, President of our Synod, took occasion to emphasize the importance of continuing our heritage of sound doctrine. Octogenarian Dr. Wm. Dallmann, author of the Commission's publication *Luther the Miracle*, was present for one day. Other visitors included Dr. A. Klinck of Concordia Teachers College, River Forest; Dr. Carl Meyer, principal of Lutheran High School, Chicago; the Rev. O. E. Feucht, executive secretary of adult education; Mr. Paul Jacobs of the Associated Lutheran Charities.

The annual report of the Rev. Reuben Hahn, executive secretary of student work, revealed that the Student Service Commission, consisting of the Rev. W. C. Birkner, Prof. E. M. Plass, and Mr. H. J. Meier, is carrying out its assigned task most effectively. 727 of our nation's colleges are now being served by 523 student pastors. During the past two years a total of $1,000,000 has been allocated by synodical Districts to the Church's work on the campus. Pastor Hahn pointed out that a lively interest in student work is manifest in every quarter of the Church.

"The Lord is my Light and my Salvation, whom shall I fear" was the theme of the conference the Rev. Curtis Stephan, as chaplain, featured in his timely meditations. E. P. WEBER

Letters from Readers

NOT YET DEAD — THE ISSUE CONCERNING THE SYNODICAL NAME

I seem to recall having read somewhere lately that our Synod is now represented in every State. The 1947 *Lutheran Annual* lists no stations in Vermont; so perhaps this is correct.

If we are, or ever become, represented in every State, maybe we should change the name of our Synod to "The Ev. Luth. Synod of Missouri, Ohio, and *All* Other States."

Sincerely,

Washington, D. C. VICTOR SCHORMANN

(The establishment of a mission in the State of Vermont was reported at the Epiphany Mission Conference in Fort Wayne. More important is the fact, also brought out at this conference, that some States in which we are strongest still have vast mission fields. In South Wisconsin 49 per cent of the population is still unchurched. Even Illinois with its large Lutheran population is still 55 per cent unchurched, and North Dakota, the most Lutheran State in the Union, is 51 per cent unchurched.

As to the name of our Synod, sentiment three years ago was quite definitely in favor of a change, but the suggestion "Lutheran Church, Missouri Synod," was turned down by a decisive vote of the congregations. As against the claim that the present name is too long for any check, Rev. S. Becker of Sac City, Iowa, sends us a check drawn on a local bank and there is still a good half inch to spare after "The Evangelical Lutheran Synod of Missouri, Ohio, and Other States"—!

It is surprising how often the name *Concordia Lutheran Church* turns up in our correspondence. We stand on *Concordia* (the book containing the Lutheran Confessions), Concordia Publishing House and Concordia Seminary are known in every nook and corner of the world, and more can be said. Concordia means "unity," and though we have many things to repent of as we approach our Centennial, God has preserved to us unity of the faith as in no other body as large as ours. What a name to herald to the world at our jubilee convention! Let us think it over. — G.)

WHY THEY RENEW SUBSCRIPTIONS

Your article of Oct. 22 on "Achieving Filial Obedience" really hit the spot. I think most of this juvenile delinquency is due to the fact that parents are too easygoing with their children.

For several months I had been wondering what had become of Mr. K. E. Voss; and then I picked up and started to read the Dec. 3 issue (I just can't seem to catch up on my reading), with "Christmas from a Junk" on page 406. It was like hearing from an old friend. He has a delightful way of describing his adventures.

Tonawanda, N. Y. GERTRUDE HAVENS

LADIES' AID ADOPTS 30 FAMILIES

After looking through our copy of the LUTHERAN WITNESS, the articles and pictures on "World Relief" were of especial interest to me. I just came home from our school after we just finished packing 14 packages for this purpose. Our Zion Ladies' Aid has a committee of nine ladies who have charge of this work. We adopted 30 famlies through Synod. When we asked for 30 names, we didn't realize how much work was really involved. When we realized the work, we at first became frightened, and everyone discouraged us. But God has blessed our efforts, and to date we have been able to send out over 80 packages — more than three per family. Every Monday night we have donation night. Our pastors announce this every Sunday in our bulletin, and we really have had a wonderful response in groceries, the items mentioned in your list, also clothes and cash for mailing. It has been a real joy, and these pictures in the WITNESS certainly give us the needed assurance that our time is not wasted.

Milwaukee MRS. WM. DOEHLING

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Karl Albert Krotke (d. Oct. 25, 1946) was born on Jan. 28, 1877, near Schneidemuehl in Posen, Germany, the son of Martin Krotke and Wilhelmina, nee Witte. He attended Trinity School in Detroit, and later graduated from Fort Wayne and St. Louis. He served in the ministry for 34 years — during 29 of those years he also taught school — in the following fields: Coldwater, Mich. (as vicar); Nekoosa and White Creek, Wis.; Avilla and Preble, Ind.; Altamont and Golden, Ill.

He retired from the ministry in June, 1938, because of ill health. He moved to New Goshen, Ind., and became one of the charter members of Grace Church of Paris, Ill. He died in a hospital in Evansville, Ind., and was buried in Fort Wayne, Dr. Paul F. Miller officiating and preaching on Psalm 4:8.

In 1904 he was married to Caroline Kirchner of Fort Wayne. Surviving him are his wife, six children, and sixteen grandchildren.

A memorial service was held in the congregation where he last held membership on Nov. 24. The Rev. E. Berthold of Danville was the speaker and the undersigned the liturgist.

CHARLES O. FRENZEL

The Rev. Otto Luessenhop (d. Jan. 14, 1947) was born in Hannover, Germany, Oct. 5, 1875. He came to America at the age of fifteen, attended Concordia College, Fort Wayne, and Concordia Seminary, St. Louis, graduating in 1899. His first charge was Waverly, Mo., but in 1901 he came to work in Colorado, where he spent the rest of his life. For forty-one years he served Immanuel Church in Colorado Springs and saw the little mission station grow into a flourishing congregation. There, in 1921, the Colorado District was organized, and he was elected first President. He held this office for nine years. Later he was elected chairman of the District Mission Board. In 1942 he accepted the call as first Field Secretary of the Colorado District, living in Denver since that date. He was active in that position to his end,

preaching his last sermons on the Sunday before Christmas, when he supplied the Moffat field, Steamboat Springs, Oak Creek, and Parshall, on the Western Slope. — In 1914 he married Miss Elsie Stock of Colorado Springs. God gave them two children, Mildred and Elmer, the latter a member of this year's graduating class of Concordia Seminary, Saint Louis. — Funeral services were conducted Jan. 20 at Emmaus Church, Denver, where the deceased held membership. His pastor, the Rev. H. G. Hartner, preached, and the senior member of the Colorado clergy, the Rev. P. Kretzschmar of Brighton, served as liturgist. President E. J. Friedrich, D. D., spoke on behalf of the Colorado District.
T. H.

The Rev. John Jacob Trinklein (died Jan. 17, 1947) was born at Frankenmuth, Mich., Feb. 4, 1860, a son of Peter Trinklein and Eva, nee Bickel. He received his training at St. Lorenz Parish School, Frankenmuth, Concordia College, Fort Wayne, and Concordia Seminary, St. Louis. After his graduation in 1882 he accepted a call to Trinity Church, Houston, Tex., and as missionary at large. After seven years of arduous work he was forced to resign, owing to ill health. Upon recovery he served congregations in Sioux City, Iowa, and Frankenlust, Mich. After his retirement in 1903 he moved to Detroit. His wife, who preceded him in death, was Emilie Buenger of St. Louis, whom he married in 1885. The survivors are two sons, the Rev. O. H. Trinklein of Hastings, Mich., and Ernest Trinklein of Detroit; two daughters, Mrs. E. C. Fackler and Miss Ida Trinklein, both of Detroit; two brothers, Michael and George Trinklein, both of Frankenmuth, and seven grandchildren. The funeral service was held on Jan. 20 at Emmaus Church, Detroit, where the undersigned preached on 2 Tim. 4:18.
C. G. Riedel

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Life of Christ. By Adam Fahling. Concordia Publishing House, St. Louis 18, Mo. 743 pages. $5.00.

In his Preface the sainted author wrote: "A tremendous amount of work and study awaits him who attempts to write a book on the life and time of Christ. An immense amount of material must be examined." But all this did not deter the diligent and learned man from undertaking this difficult and taxing work. Accordingly he devoted years of study and research to ancient history, archaeology, geography, chronology, and lexicography in order to gain with some degree of certainty the information which he offers in a clear and orderly manner in this large volume of 743 pages. Moreover, he had the advantage of constant consultation with other scholars of New Testament history and problems. In addition, he had more than one hundred titles, all listed in five pages of an alphabetically arranged bibliography. The result of his laborious efforts was a volume which was received and used by very many pastors, teachers, students, and laymen. After the book had been in use for a number of years and had been subjected to the critical reading of acknowledged Biblical scholars, a revised and up-to-date new edition is now placed on the market.

Of the excellent features of this *opus magnum* we shall mention the following only: The outline Harmony of the Gospels. This outline covers only ten pages, but it is of immense value. Nearly every page of the book contains notes and references which will assist the reader in verifying statements and in arriving at his own conclusions. Any number of textual and linguistic difficulties and problems are solved by references to the customs and idioms of those ancient times. The genealogy and physical appearance of Jesus, the genealogy of the Maccabean family and that of the Herods, are treated in appendices. There is a good index of Scripture texts used or referred to, and a large number of the views concerning the exact dates assigned to the birth, baptism, and death of Jesus. A very complete alphabetical index of subjects will aid the student to find answers to innumerable questions.

It is a valuable book. God bless the Christian who will present a copy of it to pastor, teacher, or student! S.

Proceedings of the Thirty-Ninth Convention of the Ev. Luth. Synodical Conference of North America. Assembled at Milwaukee, Wis., August 6—9, 1946. Concordia Publishing House, Saint Louis, Mo. 80 pages. 13 cents.

Besides reports of the many committees and boards these *Proceedings* contain the most complete statistics and descriptions of our Lutheran Negro congregations and missions. In addition, there are a large number of overtures, observations, and recommendations, most of which deal with Lutheran activity among the Negroes of our country, race relationship, and intersynodical relations. Naturally, the matter of pulpit and altar fellowship and the activities of intersynodical conferences also receive extended attention. The *Proceedings* close with the new Constitution of the Evangelical Lutheran Synodical Conference of North America. That itself is a very valuable document. S.

Die Abendstunde. A monthly publication, 20 pages, Old Orchard Publishers, 517 W. Summit Ave., Webster Groves 19, Mo. $2.00.

Revival of *Die Abendschule*, somewhat reduced in format and general appearance, but containing, like its predecessor, Christian fiction, editorials, household departments. Former *Abendschule* subscribers, also students of German desiring reading matter of no great difficulty, should order this magazine. G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Installed:

Rehwaldt, A. C., as associate pastor in Sherman Park Congregation, Milwaukee, Wis., by B. A. Maurer, Tuesday, Jan. 21.

Ordained and Commissioned:

Schubkegel, Theodore, in San Juan (Spanish Mission Congregation), Austin, Tex., by W. H. Bewie, Sept. Sun., Feb. 2.

PASTORS

Installed:

Bartsch, Edward A., as professor in the High School, Milwaukee, Wis., by W. C. Meyer, 3. Sun. p. Epiph., Jan. 26.

Beck, Rudolf H., in Immanuel Congregation, near Lincoln, Mo., by J. A. Bauer, 3. Sun. p. Epiph., Jan. 26.

Besalski, Albert H., in Trinity Congregation, Orlando, Fla., by S. M. Tuhy, 2. Sun. p. Epiph., Jan. 19.

Burfeind, E. L., in Bethany Congregation, Kohler, Wis., by E. M. Keller, 2. Sun. p. Epiph., Jan. 19.

Cohrs, Martin A., in St. Paul's Congregation, Chilliwack, B. C., Can., by C. F. Baase, 2. Sun. p. Epiph., Jan. 12.

Harms, Clemens E., in Immanuel Congregation, Arapahoe, Nebr., by Walter E. Buss, Sept. Sun., Feb. 2.

Heidemann, L. W., in St. Peter's Congregation, Wymore, Nebr., by J. J. Timken, Sept. Sun., Feb. 2.

Lindner, A. F., in Trinity Congregation, Hampton, Iowa, by E. L. Runge, 2. Sun. p. Epiph., Jan. 19.

Nickel, H. C., in St. John's Congregation, Hammond, Ind., by Pres. W. F. Lichtsinn, Sept. Sun., Feb. 2.

Schedler, O. A., in Our Redeemer Congregation, Louisville, Ky., by R. P. Lehmann, 3. Sun. p. Epiph., Jan. 26.

Schreiber, William S., in Immanuel Congregation, near Iowa Falls, Iowa, by H. H. Kirchmann, Sept. Sun., Feb. 2.

Wuensche, R. H., in Our Savior Congregation, Corpus Christi, Tex., by F. B. Growcock, 3. Sun. p. Epiph., Jan. 26.

TEACHER

Meyer, Cand. Theodore, in First English Congregation, New Orleans, La., by G. A. Schmidt, 1. Sun. p. Epiph., Jan. 12.

Election Notice

Since Dr. E. Wolfram has declined the call, the Electoral College on Jan. 31 elected *Rev. W. H. Brott*, Kansas City missionary, for the social studies and in particular history, St. Paul's College, Concordia, Mo. — Wm. O. Schmidt, *Secretary Board of Control.*

Call Acceptance

Prof. John F. Stach, Ph. D., has accepted the call to the Chair of English and History at Concordia College, Fort Wayne, Ind. — Paul L. Dannenfeldt, *Secretary*, Board of Control, Concordia College, 2313 S. Hanna St., Fort Wayne 5, Ind.

Announcement

Since *Mr. Chas. A. Bachmann* of Ashville, N. C., has successfully passed his colloquium before a special committee at Concordia Theological Seminary, St. Louis, Mo., on Friday, Jan. 24, 1947, he is now to be considered a candidate for the holy ministry and is eligible for a call. Signed: Louis J. Sieck, D. D., *President of Concordia Seminary;* E. L. Roschke, *President of Western District.*

Important Announcement Regarding Candidates and Supply Students

All calls for ministerial candidates in Saint Louis and Springfield and for teacher candidates in River Forest and Seward as well as applications for ministerial vicars, teacher students, and women graduates are to be sent to the office of the respective District President (not to any Seminary) by April 7. Diplomas of vocation may be purchased from Concordia Publishing House. Application blanks for vicars or for teacher students are to be obtained from the District President. — W. F. Lichtsinn, *Chairman of Board of Assignment.*

Needed — Teachers for Elementary and Secondary Schools

A. For our Lutheran elementary schools we shall again need many teachers in addition to those supplied by our institutions. While persons with some college training or teaching experience are most desirable, high school graduates, men or women, may qualify as emergency teachers, especially after a summer course at River Forest or Seward. The need is great. Interested persons kindly report to their local pastors or teachers for directions. These will, please, report to their District Board of Education or the undersigned Teachers Bureau.

FINANCIAL REPORT, Receipts February 1, 1946, to January 31, 1947

Districts	Budget Accounts	Relief in Europe & Asia	Army & Navy Collection
1. Alberta and Br. Col.	$ 6,276.87	$ 20,504.04	$ 1,070.30
2. Argentina	90.00	1,327.00	—
3. Atlantic	77,991.58	62,077.03	11,943.38
4. Brazil	11.60	2,684.85	—
5. California and Nevada	12,600.08	34,926.23	5,781.34
6. Central	321,000.00	146,897.89	46,739.26
7. Central Illinois	130,840.53	57,426.06	18,935.39
8. Colorado	20,205.83	16,650.10	4,338.66
9. Eastern	63,075.13	45,893.75	11,627.40
10. English	125,005.31	61,958.19	18,392.99
11. Iowa-East	41,000.00	36,121.01	8,505.49
12. Iowa-West	120,610.17	67,451.43	19,176.63
13. Kansas	58,802.27	56,742.31	15,903.85
14. Manitoba and Sask.	5,778.79	21,422.35	707.19
15. Michigan	323,128.44	130,700.98	37,344.52
16. Minnesota	185,371.13	113,862.12	31,412.81
17. Montana	4,621.30	6,892.88	1,820.57
18. North Dakota	17,729.46	24,324.71	7,435.21
19. North Wisconsin	125,550.20	51,882.23	15,328.68
20. Northern Illinois	270,682.27	156,649.88	32,915.84
21. Northern Nebraska	30,500.00	42,471.89	12,098.02
22. Oklahoma	10,755.09	13,472.03	4,526.98
23. Ontario	14,127.20	14,538.99	2,365.93
24. Oregon and Washington	26,000.00	48,782.11	10,503.05
25. South Dakota	15,586.91	29,623.62	7,057.29
26. South Wisconsin	166,882.30	82,471.73	24,873.41
27. Southeastern	26,755.01	21,980.23	6,756.85
28. Southern	17,073.38	16,270.98	3,891.58
29. Southern California	14,702.89	50,608.40	9,637.96
30. Southern Illinois	61,976.98	33,230.19	12,781.29
31. Southern Nebraska	40,754.23	50,642.88	12,836.53
32. Texas	37,212.25	42,778.26	13,016.85
33. Western	216,223.15	95,152.95	32,639.55
Total from Districts	$2,588,920.35	$1,658,419.30	$442,364.80
From L. L. L. Endowm. Fd.	80,283.90		
From Other Sources	195,397.16	595,612.30	3,573.23
GRAND TOTAL	$2,864,601.41	$2,254,031.60*	$445,938.03

* $17,302.66 was received last year, making a grand total of $2,271,334.26 for Relief in Europe and Asia.

THEO. W. ECKHART, *Financial Secretary*

B. For our growing and expanding Lutheran high schools we should have a file of persons interested in teaching at such a high school. The standard requirements are a minimum of a bachelor's degree from an accredited institution. The St. Louis Lutheran High School is at present in need of teachers for the following subjects or combination areas:

Commercial Subjects, including bookkeeping, shorthand, and typing.
English and the Social Studies.
Chemistry, Physics, and Mathematics.
General Science and Biology.
Art, English, and Speech.
Librarian, who must have a degree in library science.

All applicants for this school must be able to qualify for a teaching license in the State of Missouri, which requires 18 semester hours of college work in education.

Address all communications to TEACHERS BUREAU, c/o A. C. STELLHORN, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Wanted

Redeemer Lutheran Church in Regina, Saskatchewan, is in need of *English Hymn-Books, 1927 edition.* We are willing to buy such Hymn-Books from any congregation that has changed to the new edition. Please write to REV. H. HUTH, 1450 Rae St., Regina, Sask., Can.

A set of *Communion ware* for use in a newly established mission church. Address HOLY CROSS LUTHERAN CHURCH, EDWARD MAY, *Pastor*, 625 N. E. 69th Ave., Portland 16, Oreg.

Congregation desires to buy a good *organ* for a church with a seating capacity of 200. Address REV. W. L. SCHROETER, R. 3, Iuka, Ill.

January Contributions Sent Direct to the Treasurer

(Because of their great number, receipts for the following purposes will not be *publicly* acknowledged: Army and Navy, Peace Thankoffering, European Relief)

St. Paul's Luth. Church, Nokomis, Ill., for Rev. Victor Lehenbauer, Brazil, $134.75. Ernst W. Kuehl, Pension Contingent Fund, 3.00. Deaf-Mute Anniversary Fund, W. C. Loptien, 1.00, Emmanuel Luth. Church, Fresno, Calif., 90.50. Zion Luth. Church, Oakland, Calif., and Others in Memory of Henry W. Theiss, China Missions, 276.00. Ed. Henke, Foreign Missions, 72.35. In Memory of Arnold Ahring, City Missions, Ted Tavernier, 1.00, the Altenheim Family, St. Louis, 2.00. Miss Ella Leeb, Missions, 1,000.00. Agnes Rothe, Missions, 1.35. Mrs. Melda Wig, Missions, .30. Friend of Missouri Synod per Rev. C. F. Luedtke, Foreign Missions, 15.00. Herbert L. Schroeder in Memory of Mrs. Anna Schroeder, Board of Support, 5.00. Mr. and Mrs. Bernard J. Bruning, Lutheran Deaf Missions, 3.00. St. Paul's Ladies' Aid Circle 2, Austin, Tex., Deaf-Mute Anniversary Fund, 10.00. Mrs. H. A. Plauman, Blind Missions, 10.00. Mattie Rohlfing in Memory of Mrs. Marie Gassner, Board of Support, 1.00. Chas. Thoele, Lutheran Hour, 35.00, Radio Station KFUO 30.00. Schlitz Brewing Co., Milwaukee, Pension Contingent Fund, 1,000.00. Mrs. C. E. Erdmann and M. Luebkemann in Memory of Rev. A. Luebkemann, Pension Contingent Fund, 5.00. For Missionary H. Kretzmann, Tabor Ladies' Aid, Detroit, 25.00, Mrs. J. Loose 5.00. The Rast Family in Memory of Mr. Adolph Freimuth, Lutheran Hour, 5.00. Mrs. Ray Beachler for Rev. E. Neumann, Brazil, 2.50, for Rev. M. Helmer, Brazil, 2.50. Wm. J. Seiler, Lutheran Hour, 1.00. Our Saviour Luth. Church, Corpus Christi, Tex., Spanish Literature, 5.22. Zion Ladies' Aid, Akron, Ohio, Mission Chapel in Hawaii, 50.00. Henry Esch, Mission Work in Hawaii, 5.00. Saginaw Valley Teachers' Conference in Memory of Teacher J. C. A. Winterstein, Board of Support, 20.00. Mr. and Mrs. A. F. Schroeder, Church Extension Fund, 200.00. Miss Catharina Nagel, General Missions, 500.00. G. E. Moehlmann in Memory of William Kaufmann, General Missions, 10.00. Jerico Luth. Church, Jerico, Iowa, Mohammedan Missions, 65.44. Martin W. Wabe, Home Missions, 5.00. Wm. Verwiche, Deaf Missions, .50. Walt. Block, China Missions, 100.00, India Missions 100.00. Arth. E. Michel, Centennial Thankoffering, 100.00. St. John's Ladies' Aid, Baldwin, Ill., Porto Alegre Seminary Student, 60.00. Altenheim Family, St. Louis, in Memory of Mrs. Louise Schumacher, St. Louis High School, 2.00. Edward W. Tatge, Mexico City Chapel, 50.00, Honolulu Chapel 50.00. Adolph Mueller Family, Hawaiian Missions, 5.00. Immanuel Luth. School, Houston, Tex., European Missions, 5.50. Lutheran Altenheim Family, St. Louis, Lutheran Orphans' Home, St. Louis, in Memory of Martha Beckmann 2.00, in Memory of Mrs. Schlegel 2.00. Member of Gundalapalli, India Congregation, Synod's Treasury, 3.03. Per Foreign Mission Office: Mrs. Samuel Wenger in Memory of Allen Wenger, Foreign Missions, 60.00; Branch S. S., Arlington Heights, Ill., China Orphanage, 28.65; Priscilla Club of Christ Ev. Luth. Church, St. Louis, for Rev. Alvaro A. Carino, Manila, P. I., 25.00; Trinity S. S., Washington, D. C., Argentine Missions, 7.26; Geo. Massmann, China Hospital Supplies, 15.00; Miss Vangel Mathwick, India Children, 4.00, China Children 4.25; Mrs. Ella M. Moyle, China Hospital Supplies, 5.00; Sundry Donors, Special for Missionary M. J. Lutz, India, 49.00; Trinity Ladies' Guild, Stockton, Calif., China Seminary Library, 20.00; N. N., Cleveland Heights, Ohio, per Rev. Walter G. Boss, China Lutheran Hospital Supplies, 25.00; Mr. and Mrs. John Perko, China Orphanage, 17.00; A Friend of Missions, India Teacher-Catechist, 40.00; St. Peter's S. S., St. Joseph, Mo., Student, India, 50.00; Mrs. Margaret Tessner, India Missions, 5.00; St. Paul's Mission Society, Sheboygan, Wis., Philippine Missions, 25.00; Deborah Society, Oklahoma City, Okla., India Student, 75.00; Kenneth Mueller, Servants, Kodaikanal, India, 60.00; Mrs. Emma Gerken and Mrs. Adolph Gerken in Memory of Pfc. Narva H. L. Gerken, Chapel near Manila, P. I., 1,000.00; Mrs. Dora Grace, India Pastor, 3.00; Ella Marie Theimer, Student, India, 30.00; Trinity Luth. S. S., Lincoln, Nebr., Student, India, 10.00; Christ Luth. Ladies' Aid, Perry, Okla., Student, India, 50.00; Chapl. and Mrs. Alex von Schlichten, India Missions, 10.00; W. H. Lange, Foreign Missions, 20.00.

Legacies and Bequests: Augusta C. and Minnie C. Bente $10,000.00.

W. H. SCHLUETER, Treasurer

Changes of Address

Pastors:

Behrens, Henry J., 5235 S. Massasoit Ave., Chicago 38, Ill.
Besalski, Albert H., 718 E. Livingston Ave., Orlando, Fla.
Boevers, Carl, *em.*, R. 3, Box 875, Tucson, Ariz.
Buchheimer, Paul, 135—17 (Terrace) 78th Ave., Flushing, N. Y.
Cohrs, Martin A., Chilliwack, B. C., Can.
Goehle, Theo., *em.*, 601 N. Cedar St., Luverne, Minn.
Gotsch, Geo., *em.*, c/o Albert Balbach, R. 5, Evansville, Ind.
Grummer, E. H., Denver, Iowa
Karstensen, Theo., Box 185, High Ridge, Mo.
Kimberley, W. A., 239 N. E. 111th St., Miami 38, Fla.
Kretzschmar, A. J., Bertha, Minn.
Nerger, Robert, Hamilton, Tex.
Senne, Arthur M., 716 Park St., West Palm Beach, Fla.
Visser, Robert M., 716 S. Holbrook, Fort Scott, Kans.
Wallis, Carl A., 228 D St., Taft, Calif.
Weber, Arthur M., 47—25 43rd St., Woodside, L. I., N. Y.
Wedel, Alton F., 307 N. Moore, Bessemer, Mich.
Wenger, Arnold E., 5712 Nicollet St., Duluth 7, Minn.
Wilhelms, Henry H., Dorsett Rd., R. 1, Robertson, Mo.

Teachers:

Schwarting, Paul, Groton, S. Dak.
Stoppenhagen, A. C., R. 1, Auburn, Mich.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

For the Palm Sunday and Easter Season!

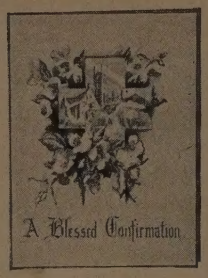
SCRIPTURE TEXT CONFIRMATION FOLDERS

No. 253. "For Your Confirmation." Design of dove, cross, and cluster of flowers, with verse and Bible selection. Size, 4¼ × 6¼, with envelope ——— $ .05

No. 254. "A Blessed Confirmation." Design of church within cross, decorated with spring blossoms with appropriate verse and Bible selection. Size, 4½ × 5¾, with envelope ——— $ .05

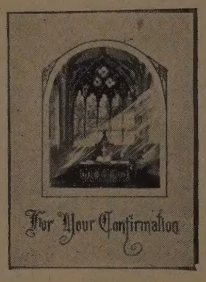
No. 255. "For Your Confirmation." Design of altar with stained-glass window with Scripture text and confirmation verse. Size, 4¼ × 5½, with envelope $ .05

No. 10B5180. "Greetings on Your Confirmation." French fold with spring flower design on silver foil, embossed. Size, 4¾ × 5¾, with envelope ——— $ .10



No. 254

No. X1056



No. 255

No. 482

SCRIPTURE TEXT CONFIRMATION FOLDERS

No. X1056. "For Your Confirmation." Design in full color of Sallman's Head of Christ with lilies with verse and Bible selection. Size, 4½ × 5½, with envelope ——— $ .10

No. H4150. "Best Wishes on This Happy Occasion." Lovely roses and candle design, embossed with charming sentiment and Scripture text. Size, 4⅛ × 5⅛, with envelope ——— $ .05

No. H4151. "Confirmation Greetings." French fold with aperture feature daintily embossed floral figures. Appropriate verse and Scripture selection. Size, 4⅛ × 5⅛, with envelope ——— $ .05

CONFIRMATION INVITATION FOLDER NO. 482

Attractive design of flowers on cover. Text includes verse and invitation to the confirmation service. Size, 3½ × 4¼, each in envelope. **Single copy, 3 cents; dozen, 30 cents, and postage.**

No. 544 EP

EASTER ASSORTMENT NO. 22

Easter Assortment No. 22 contains ten lovely Easter greeting folders. Each folder is daintily colored with appropriate designs for the joyous Easter season. Each has a selected Scripture text and meaningful friendly sentiment to honor Christ and renew in the hearts of men everywhere the knowledge that He is the risen Savior. Beautifully boxed, complete with envelopes ——— $ .50

Easter Assortment No. 21. Same as No. 22 but with different designs and verses ——— $ .50

Easter Assortment No. 22

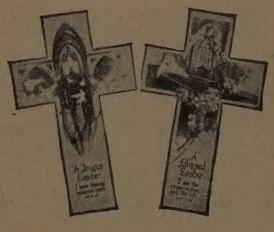
Assortment No. 21 is also available

EASTER POST CARDS

No. 656 EP

No. 544 EP. Twelve post cards with Easter greetings and Scripture texts. Designed with Easter flowers. Size, 5½ × 3½ **Dozen, $ .20**

No. 656 EP. Twelve post cards of four Easter pictures in lovely colors with short Scripture passage relating to the Easter scene. Space for personal Easter message. Size, 5½ × 3½ **Dozen, $ .20**



EASTER CROSSES NO. 1EC

Twelve Easter crosses of four spring flower designs in beautiful colors with Easter Scripture text. Size, 2½ × 4¼ ——— **Dozen, $ .15**

EASTER CROSSES NO. 10

Twelve Easter crosses in pastel colors of four beautiful flower designs with Easter greeting and appropriate Bible verse suitable for awards, gifts, or greetings. Size, 3 × 5 ——— **Dozen, $ .20**

EASTER CROSSES NO. 1090

Twelve Easter crosses of four beautifully colored Easter scenes with seasonal greetings. Size, 2¾ × 4¼ **Dozen, $ .20**

Concordia Publishing House

3558 SOUTH JEFFERSON AVENUE • SAINT LOUIS 18, MISSOURI